

M 1961

Sunday, November 8, 1970

Group II

Barn

Lunch/Coffee

LUNCH

MR. NYLAND: Brian and I were talking about a year ago. I remember, ^{fourteen.} ~~Now~~ it must be ^{fifteen, hm?} ~~15~~, ~~but~~? Ya, that is that ^{third seven.} ~~3rd 7~~. And I said, "How long does it seem to you?", and he said, ^{six} ~~15~~ months". I said, "it seems to me like yesterday." "I think it has gone tremendously fast and when someone told me that it was Brian's birthday again, I said, ^{what} ~~what~~ will we do? [?] It's too soon. I don't think I will ask him."

But you cannot deny it, can you? I think we are dependent on the sun for that. And then, of course, he, being the youngest, I have to say certain things again and again about youth. Because what is ^{it} ~~is~~ there as ^{use} ~~you~~ for an ordinary person as they live and grow up and have expectations is very much, if one can consider one's Inner Life, in it's youth. And the attempts that one ought to make to try to build up and to try to understand what is needed for the education of such a ~~life~~ ^{Life}, almost, I would say, just beginning, because it is definitely still in its infancy. How much attention can we pay to that and are there years

with which we measure the development of one's inner Life? Or is it over a much larger time -- time span so that really the changes that take place in ordinary life on Earth are, as far as length is concerned, much^{and} much longer when you consider them ~~on the planets~~ on the level of the planets or on the plane of a body Kerdjanian. And that is why, of course, with our ordinary mind, we have no way of telling. The same way as we don't know at all about the progress and the changes of the Earth itself. To try to find a measure for that with materials we have available on Earth is quite useless. You start to measure something that is partly Objective with all things that are subjective to oneself and the measure doesn't hold. One has to establish a different kind of a measure which belongs to an emotional development.

But one can profit by having a birthday and see how time then goes and quite fast and from that, one takes a wish, "How can I make this kind of an Inner Life develop a little faster?" That is so often so difficult. Here is Jeanne. Things happen. One year. Now facing again. What is it? What is the future? What will have to be done? What can one expect? I talk a little bit about what to do about one's Inner Life to develop it and talk about Work and try to explain a few concepts. And there are still questions, of course, that do remain -- I don't want to say too much about that now, maybe today at coffee, we can talk a little more in detail about what takes place in a person when he starts to Work and something starts to grow, and then in being fed, will have an affect on him so that not even at the time when it exists, but even when it has existed, it still leaves a mark and the memory is still there.
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This is the kind of language that one gradually should start to use. The

influence of the building up of a Kesdjanian body has an effect on one's subjective state. And using then the materials of a subjective state and particularly memory, can bring about a measurement for the advancement of the growth of a Kesdjanian body. And with that, then, as the beginning of a measure, which of course is not accurate at all and is still very much tinted by subjective interpretation, there is already an indication of such after-effects as a result of Work on the condition of one's self by which one can measure progress.

More and more that what is ordinary life and birthdays and time, going and faster and faster ^{and} ~~the~~ events and experiences fall a little bit more to the background because one wants to emphasize that what is more real. And that gradually, with that desire something will start in oneself that could become a measure. We've talked about it every once in a while because the measure is expressed by means of a language and the language, this time, of course, is not in words. It is very often in sighs ~~that~~ that is, one sighs for that what one wishes to express. One talks also about emotional language which are states, conditions of oneself emotionally, realizing certain conditions again expressed in conditions of the physical body but trying every once in awhile to stand on their own feet and to be by itself, without the help of the physical body.

If you can afford, every once in awhile to eliminate out of your emotional₁ states the effect it has on your physical body²; if at certain times, you can make your physical body as it were, numb or cold or not reacting, not being affected by an emotional state and still try to hold on to that what is Life, emotionally expressed³; one can hear, at that time, with one's heart and that

is the language that is spoken gradually in the Kesdjanian world.

One thinks about that on a birthday because there is enough ahead, again, in a year, for expression and in ordinary life and settling certain affairs and whatever may come. What is Brian going to do? At school? According to the law? He should. According to his desire and his mother, he should not. What will we do? Comply~~?~~, or not? What is reasonable? One can understand that a person doesn't want to learn, but it does not mean that it is right for him not to learn. Of course, he has to learn. And it does not mean that he knows already what he should learn. That has to be told by those who are a little older and who have seen a great deal more of life. And you ~~cannot~~ cannot expect a young boy to know what is good for him. He would like it, but in the first place, he has no capacity for it, as yet. In the second place, it's extremely difficult to talk his language so that he can understand it. And in the third place, something has to be aroused in the direction of willingness ^{go} to and even bite through a difficult period in order to get done with it.

These are questions of course of ordinary life with the application of Work. What can we do? You see, the question of a Kesdjanian body ^{and} its own time being so long as measured by our time, requires on the part of ourselves such tremendous amount of patience. And that is so difficult because we do not want to keep patience in stock. We want to use it and then use it up and then we have to make more. You see, patience is very much like a commodity. And I wished there ^{were} ~~was~~, among our activities, a store which we could maintain and where each person could go and buy some patience. And that there would be a stock on hand and an inventory which could be kept up and kept ready for

anyone of this or that kind of a personality to go and buy it at a certain time.

Every once in a while, I think about a store of that kind and I call it a ^{"PX"} PX.

Those who are familiar with the army at the time when some of us were ^{in it and were} dependent

on the regulations there, a PX is a store where you could get practically

everything that was necessary for the soldiers. And although that store was

open every once in a while, not all the time, because I remember in Ceylon,

during the time I was there, there was just one hour after lunch that you could

go and buy something. At ^{two} 2 o'clock it was closed again for the rest of the day.

So you have to be quite careful that you are there on time. It is like that with

patience. That when you want to go and find it, you have to be there at that

time and then wish it, and ~~not wait~~ and not procrastinate. Patience to get

patience does not mean you have to have patience in postponement. The PX is

patience - "P." The "X" is the unknown quantity you will derive from buying. You

will not know because patience in itself is colorless. You put into it a kind

of a form or a color or a content and then the patience will carry you.

It's only jokingly that I would say there is one activity which we have not as yet started. But I would like to compensate with something else that might give you perspective. I would like to add another kind of activity. It will be a greenhouse. It will open an opportunity for those who love the soil, who would like to have their hands in the soil and take care of plants, which then could be used as a greenhouse, a good hothouse, sufficiently heated, somewhere, I see it, quite definitely in this neighborhood, on our land, a little bit away from the road. So that the different women and men who care could have their plants there and then take them home and put them in the house. It will teach people to care for things. And it's a very good thing to start with ~~a~~ plants, I said the other

COFFEE:

MR: NYLAND: Where did we leave off at lunch? With the birthdays, didn't we?

But I mentioned something about results of Work and it links up also with what I said - When was it? Maybe last night - in reference to last Thursday's meeting. And I tried to explain what was really Awareness. But there's also something you have to keep in mind that when one starts to Work and becomes interested in the ideas, that kind of interest comes, of course, from a realization that something ought to be done with oneself and usually it is one's Inner Life that starts to become known to oneself. We say it sometimes that that is man number ^{four}. You remember on the diagram when you have the physical octave, the SOL-LA-SI of that is part of one's ordinary unconscious life and the SOL-LA-SI are, if you remember, when a man is bent over - I've illustrated that a few times - that the FA Bridge is at the top. It is, as it were, as if it goes from his forehead to the back of his head. When he is bent, the SOL-LA-SI is embryonic and it is then, as it were, going down in these ^{three} different squares, the first one being SOL ^{on} the intellectual level, the second LA on the emotional level and the SI is on the physical level. And you probably remember how in that little diagram the lines cross. That is at the bottom they cross and then become, instead of procreation, creation. But for that, a man has to stand up. When he stands up the SOL-LA-SI is the extension of his ordinary DO-RE-MI and it gives him then an ordinary development of his brain and his feeling and sex. And it is that kind of a growing for a man in an unconscious state which completes him for ordinary life. And it is then a human being with all the abilities of a human being and the total octave then represents his personality.

But you might say there is a certain saving grace in man. That at the moment when air is used and by taking in when a man is born and starts to breathe on his own that he is no longer dependent on the embryonic condition ^{and} period of gestation within his mother - that then something else also takes place parallel to the

existence and the continuation then of the man as a SOL-LA-SI, this being parallel in the form of a DO-RE-MI which starts at the FA and then is parallel so that the DO is really equal to the FA. RE and MI are equal to SOL and LA and the ~~SI-DO~~ ^{SI-DO} becomes equal to the FA of that particular second octave. This particular octave is our ordinary feeling octave, which has in it potentialities for further growth. And that DO-RE-MI of the second octave which is now running parallel to the SOL-LA-SI is also made up of the same kind of quality as the original unconscious one, so that the DO-RE-MI has in it functions of an intellect and functions of a feeling. The intellect in such a man, we call that little bit of a triad "man number four" ~~"Man Number Four"~~, simply to indicate that there is something in him, also we call it, of a blackness like a sheep, not wanting to accept completely the condition of an unconscious state, but having belief that something else is also possible for him and for that reason we say that Inner Life starts with one's feeling. And that ^{the} potentiality of that kind of feeling as now DO-RE-MI would indicate would potentially lead to a fulfillment of that octave into a second SOL-LA-SI. And that the need for that is the overbridging of the FA of Kesdjan.

But that in ^{m n f} Man ^{DO, RE, and MI} Number ^{two} Four at the ~~DO-RE-MI~~ of himself there are 3 points. One is an intellectual capacity of being able to see different forms and not only himself and to recognize in such forms Life. That is the intellectual part. And it is really the RE of that little octave, that ^{first} triad. The MI in that man, in ^{m n four} Man Number ~~Four~~, is the recognition of the ability that feeling could be deepened. And in that sense then, becoming emotional, something starts to be created in him with a wish to grow up and to realize that that what he is in his feeling as separate from his unconscious state, but not at all conscious, only a little looser, will give him then the hope that something else could be possible for him, and then he starts, you might say, as ^{m n four} Man Number ~~Four~~, to search for

possibilities which will lead to a certain way of development.

We talk about this man ^{four}Number ~~4~~ very little. In the first place, I don't like really ^{"m"}Man ⁿNumber ^{four}4 because it's on a different kind of a basis from ^{one, two three}Man ⁿNumbers ^{three}1, 2 and 3. In that we simply distinguish between ^{three}centers and give them a number in order to say one or the other or the third as a different kind of a quality. But as soon as we start talking about ^{four}4 and ^{five}5 and ^{six}6 and ^{seven}7 we talk about ^{five}Man in a different way. We talk then as ^(the notes)of a totality of a man represented only by the DO-RE-MI in which there is a quality of a wish and somehow or other an anticipation which is intellectual for him also based on hope that there is another possibility of ^{extricating}extracting himself from the bondage in which ^mMan Numbers 1, 2, and 3 happens to live.

And therefore it begins a different kind of a cycle with the DO-RE-MI as an indication of the beginning of a feeling which later on changes over into an emotional state as the SOL-LA-SI of that octave would indicate and the totality of that second octave ^{we}you simply call Kesdjanian body.

But we have to talk about it in that way, that this triad of a man as ^{four}Man Number ^{four}4, is the totality of man, in which man is really uneasy. ^{That is}As if he understands that something is somewhere, but he does not know exactly where to find the solution to his state of ~~un~~non-equilibrium. This loosening-up process is very much the same as when a man starts to find out what may be Work and a method for him as then is being prescribed, ⁱⁿin order to overbridge ~~this~~ FA he is still linked up with the DO-RE-MI for quite some time. And the octave is not complete at all until he has gone through the SOL-LA-SI of that second triad.

That again the same process repeats itself the same in principal when the Soul body as DO-RE-MI being parallel to the SOL-LA-SI of Kesdjan also starts to develop. But that is a different step.

When one starts to Work, as a result of the introduction of thoughts and feelings which are a little unusual and to some extent unnatural, something takes

place in the body of a man physiologically and it loosens up the three centers so that they start to become more able to function separate from each other. They don't function that way as yet. Only it is a looseness and becomes then comparable to ~~Man Number~~ ^{four} who is interested in the possibilities of further - what we then call - Work on himself.

When one makes attempts now in wanting to Work and trying then to introduce concepts of Objectivity, the result is exactly the same but only increased in the ~~Man Number~~ ^{four} becoming more and more uneasy; more and more, you might even say, dissatisfied; more and more anxious for something that should happen, for which he had, in the beginning, only his wish, and not knowing exactly what direction he should go because he does not, as ~~Man Number~~ ^{four}, know enough about Objectivity.

All he has is a certain Ahnung ^(Ahnung); that is a presentiment of that ~~what~~ could exist and which he wants to believe because he has hope, and in that kind of a hope, being sustained with this hope, he will continue to try to make attempts to Work.

Now in the beginning, these attempts of course are quite fragmentary and also they are mixed with a great deal of an ordinary man in his feelings and in his thought processes. And as a result, that what is an effort and the result of such an effort is usually so small as far as the Objective quality is concerned that the state of his anxiety remains and that as a result of that kind of an attempt he makes he finds himself many times afterwards in a state of dissatisfaction and also using that what is given as a method for Work and then ^{preferring} ~~preferring~~ sometimes the conditions which are indicative of Work as if they then belong to Work itself. And of course they don't. It is only that one remembers how Work was attempted and then takes on sometimes the terminology and sometimes the actual experience of what is meant by Work and having then a connection as association with the possibility of making the potentiality actual, that then a man starts to believe a little bit, at least, that he is still Working, or that

what he is doing is actually still on the road towards Work. One has to be very careful about that because it can lead you astray and sometimes it will give you the desire to keep really what you have then and be satisfied with it.

For instance, if Work says I have to accept myself as I am, that starts to cause in a man a desire to continue to accept himself in an unconscious state. And as a result, he uses a little bit of what was meant to be used for Objectivity, but now he wants to satisfy his ^{dis-} ~~(deep)~~ quietness, ~~this with~~ non-equilibrium, ~~with~~ ^{this} unbalancedness in himself by means of the utilization of a little phrase or even ^a concept which has to do with the acceptance. And as a result he gets stuck on the acceptance and there is at that time absolutely no attempt for the creation of 'I'. And for that reason it has no value whatsoever. All it is, ^{is} ~~it's~~ a different state of an unconsciousness in which of course the body still remains and the relationship of the acceptance is carried out by its ordinary brain, thinking about himself and then, you might say, accepting himself. And there is nothing else.

And still it is a good disturbance because it means that in that particular process of the DO-RE-MI of Kesdjan, as ^{man n} ~~Man~~ Number ^{four} ~~4~~, it is going through a period of gestation. There is a certain kind of life which is adjusted to the potentiality and the fulfillment of that. But, you might say, Work has not been born as yet and it only will be born when the attempts are made to cross the FA Bridge in Kesdjan.

When one crosses the FA Bridge there is some chance of an Awareness and with the continued effort there is the chance of an Awakening. But also that what is Aware and what is Awakened is not the man himself as a personality, not even as he is as ^{four} ~~Man~~ Number ⁴. Because that what is Aware and Awakened, we call SOL-LA-SI of Kesdjan and that is, in relation to ^{m n} ~~Man~~ Number ^{four} ~~4~~, we call that second triad ^{five} ~~Number~~ ⁵ — is permanent. And that what is ^{four} ~~Man~~ Number ⁴ is transitory,

temporary. And that is an enormous difference; in a realization for oneself, if one is upset by that what is not in balance and wishes a balance, the balance is provided by the permanency of the beginning of an 'I'. And one must continue to make that distinction that the effort which may be, in retrospect, still remembered, that it is not Work any longer and one cannot and should not continue in giving that particular state any particular preference. As a matter of fact, it is quite wrong because it makes one crystallize out in an unconscious state. Attempts always have to be made, starting again from scratch. Whenever one finds oneself with ordinary mind or feeling trying to explain what are conditons which one has experienced, in such descriptions, one gets stuck and the mind or the feeling simply takes over and tries to explain what has happened and wants to indicate that that what is now taking place as a thought or a feeling is almost—It doesn't dare to say that it is, but says it is almost a continuation of the attempt of Work.

The reason why it is necessary to make this very sharp distinction is simply that if you don't, you will go off on the wrong road and you will be unable to use absolute facts for criticism. Because you see, the next step in this whole process is that I still want to use my unconscious mind. But I want my unconscious mind now to utilize what I have as truth and in consideration afterwards, particularly when I have ^{Worked,} ~~this~~ and I say I have acquired a certain quantity of knowledge which is more truthful, I keep on with my ordinary mind considering that. And I consider myself as I have been. But this time I cannot again say that I'm Working because I remain now critical in an unconscious sense.

And that kind of a requirement starts to settle ^{m n} ~~man~~ ^{four} number 4 into better equilibrium.

You see, even such thoughts about myself when the facts are more truthful also that is not Work in our sense because there is no 'I', there is nothing separate, there is no Objectivity. But I start to judge about the value of facts of my life and that I can do with my ordinary mind because there is an ability to ponder. Pondering is not Work. Pondering is helpful as an instrument to sift out the chaff from that what is the real kernel. And while I say here are facts, available to me in my memory and I want to judge them, my pondering ability puts them on a scale and I ^{then} ~~once~~ start to weigh, and my measure is ^{temporariness.} permanency against ~~temporarily~~. That is how I distinguish. When I repeatedly find the same facts, I have to come to the conclusion that that is for me, ^{manent.} ~~permanent~~. In reality, it is not as yet ^{permanent} ~~permanent~~ in the sense of absolute. But it is a certain permanency which is useful as a working hypothesis. And I've explained the difference between a working hypothesis and an axiomatic truth.

In science, we simply utilize facts which we believe to be truthful for quite some time even basing laws on them, and drawing conclusions from them which remain truthful for us as long as nothing else is discovered which is opposing such truths. The working hypothesis always remains a temporary affair. But I assume that it could become axiomatic as soon as I am free from any contradiction regarding the hypothesis. And then when a total number of scientists have tried different things in different ways and come to exactly the same conclusion, then the hypothesis becomes an axiom.

Axiomatic truth is absolute. Hypothesis is still relative but it is useful for

the time being to work with it. And this is exactly what I use when I start to become critical about the facts^{of} my behavior. I do not wish to ascribe to ~~one~~^{them} axiomatic truths^{because} that I don't know and the absolutism is far too sleek(?)^{still} but for the time being it is useful for me to build up the second part of the Kesdjianian body ^{as} SOL and LA and SI as a triad.

How do I utilize them and how do I make that more permanent as I proceed towards the SI-DO of Kesdjan? The procedure is really quite simple. I say SOL indicates for me the possibility of ^{sun as} ~~a form of~~ consciousness existing towards which I wish to strive and which now from me, looking from myself to the outside world, is represented by opportunities of reaching Consciousness. This I call aspiration. It is the definition within myself of a certain aim towards which I wish to strive and for this kind of an aim I need certain facts which, although they may belong to a working hypothesis will enable me to Work. And that is all I need to have aspiration.

After some time when the aspirational quality not as yet ^{has} ~~be~~ been exhausted but I have a sufficient quantity to work with, when they become part of me, as facts which become more and more irrefutable. I say more and more; I mean by that that within my personality there is agreement about such facts, and the principal reason for seeing it that way is that I want agreement between my unconscious mind and my unconscious feeling. I want to reach a truth which for the two centers are alike. Even if they are not entirely Objective, I have no quarrel with them and then they take on the coloration of truth, also in the sense of a working hypothesis, not as yet absolute. And it is when this quantity of material, which is available for me then as a result of my aspirational

wish, it changes into an inspiration within myself. It changes, you might say, the direction for the usage of such facts, because when I ~~first~~ become interested, and partly as a result of the temporariness of ~~man~~ ^{four} number ~~1~~, wanting to have more permanency, the aspiration gives me more permanency because it is ~~located~~ in the direction of an aim which aim for ~~me~~ ^{me} is ~~not~~ ^{not changeable.} ~~changeable~~ ^{and the} ~~consideration~~ ^{we were}. The inspiration is a turning within myself ~~as a~~ consideration of that what ~~fact~~ ^{we were} facts that I have received now wishing to apply them in myself as I know my Inner Life. The result of that is a change in my feelings, because this kind of a feeling, when it is deepened with the wish to consider myself as I am and the facts which have been given to me which I say are irrefutable are more and more absolute, will give me an inspirational quality of wishing to Work. Sometimes one says that the difference between that SOL and LA is the difference between a person who is interested and a person at LA who is devoted.

Inspiration is devotion. It is a desire on the part of a person, having decided for himself that he needs help, that he has found his way and that from then on he is not interested so much any more in the gathering of further data, ~~then~~ only to accept the data as an absolute quality for him. Inspiration of course, becomes much wider and grows within and creates in a man an emotional state which will take in many more forms of life than he for himself even knows about. But he suspects that life ~~has~~ ^{starts} to exist for him ~~on~~ ^{on} different levels and inspiration ~~is~~ ^{makes him have} a wish to reach such a level. It is really the cause of the ~~change~~ ^{change} from aspiration to inspiration where a man starts to recognize the possibility for him to reach a higher level. In the SOL of the Kesdjan he is not as yet convinced, although he has ~~gone~~ ^{the Bridge} across ~~at~~ ^{at} these

and he is in a new territory which is quite strange to him and the concept of Objectivity is not as yet part of himself. It is still the outside sun that he considers as a potentiality. But when inspiration starts to take place within, such a man becomes much more devoted to an ideal and a constant aim which is ahead of him. And the realization then ⁱⁿ this LA quality is really so tremendous that the person is in awe regarding the potentialities for himself.

It's a very important place. It is ^{the} place in which many things will take place. *The things that do take place is* first, the realization of a permanency; The second is ~~that~~ the hope that the working hypothesis will prove to be axiomatic; *The third is that it is an enlarging* of his feeling and includes now his heart and that the road between his solar plexus and his heart has been straightened out and all that is necessary now is to continue to Work; *And in the fourth place, he includes in concepts* of Life, not only himself but as much as the totality of what he can imagine and assume where ~~life~~ life is and might be, and in this way he has to include higher levels of Being.

(Is that it?) (Tape Turned)

The reason for a man to wish to include different forms of life at different levels is that his inspiration wants to be fed. You see, so far it is only based on the acquisition of information he has received; and whatever his aspiration may have included, there is a limit to it. And his anxiety to utilize what he already has will exhaust very soon what he has acquired on his own accord. Being alive in his inspiration he knows that he needs help of a certain kind and this is what I mean by that ^{fourth} ~~4th~~ quality. It will include a desire for prayer to receive

from higher levels energy in order to substantiate his inspiration, to give it assurance and to know that if, at that state, he ever would need help, that there is help available provided he can ask for it in the right way. That is why this is so important and that is why I said this LA is really a state of Awe. It is a re-arranging within a man in which then Work starts to take on a very definite color. It is going out of the state in which there is misuse of terminology in connection with Work. It is a very definite determination on the part of a man to want to Work correctly and his insistence that he then understands what is really meant by Impartiality, what is really the meaning of Simultaneity, comes to the foreground when his inspiration forces him to wish to go out and to, you might say, conquer a new world for himself.

That's why I said a little while ago, don't get stuck on the road of being crystallized in terminology. Terminology is only good when it has content. And when content is dried up, you have to put it back again. The question of emptiness, of course, comes in, but you can only fill emptiness of that kind with something that is real, and not with empty words. And not even with ordinary unconscious concepts, even if they have a form of life. And you never can furnish, or that is, fill this emptiness with terminology.

The emphasis should remain, at that place, of course, constantly on the creation of something that is Objective regardless of the cost to oneself. And when one answers such questions, one should make very short ^{shift}~~shift~~ with those kind of states. One simply says, start again and make an attempt to create an 'I', if you can, in the ordinary sense, with the ordinary way we have described

it to see if even at the moment while you are now talking something may be present to you which then can hear your voice being active as a sign of Life.

Now there should not be any difficulty about that at all. Each person ^{talking,} ~~taking,~~ when called back to the fact that he wishes to become Objective has it in his own means that that moment to realize the existence of himself talking. There is not doubt that at that time, at such a time, there can be ~~a~~ moment of the recognition of oneself. And this should happen in groups. That one calls and recalls for a person the fact that he is alive now and not yesterday, not because of a result of an experience, but at the present time. And at that kind of a standpoint one must say that each moment is the same, ~~Simply~~ because a moment has no dimensions. So for that reason, it is always the same since infinity is always present in eternity. Try to understand that concept because that becomes quite obvious for a person who is in this so-called LA state. The inspiration comes from a source which is not to be dried up when something is being used as a ~~re~~sult of an influx which, because of the inspiration, one prays for, and is at that time given, since a man is recognized in his attempts to become Conscious.

It is then that this Consciousness of a higher nature furnishes energy for the formation of a Conscience in a man. That is the time and this is the fifth attribute of the LA note. At that point, Conscience starts to function and starts to grow.

All of that being so important, it is almost exhausting and also that what one recognizes at such a point in the first place makes one realize the terror in which one happens to live. That situation Ashiata Shiemash talks about. It is not reached by just crossing the FA. That 'Terror -of -the -Situation' is

not a word or a term to be used. Try to understand that. It's exactly the same as 'Conscious Labor' is not a term to be used as if you know what it means and you do it. Intentional Suffering is of the same kind. You don't know what Intentional Suffering is. The Terror-of-the-Situation is not ordinary little bit of terror and a little bit of suffering is not Conscious. But one reads in Ashiata Shiemash about the Terror-of-the-Situation for Ashiata. And one stands, with that, in awe.

When you are in Awe, you don't experience as yet what causes your Awe state. You're just in Awe, that's all. The question of going over into such states is different. That goes on towards the culmination of a Keshdjanian body. That means the going over from LA to SI, and that is a terrible state to be in. And that is why it is called "Silence". Because one does not know what to think, feel, do. One is up against it. And one has with oneself constantly a wish. And the accumulation of such energy, which of course in that sense has become permanent for one since one is devoted, changes more and more to emotional states of wishing to be joined with what is higher than what one is now and mystically it is the desire of fusion. That is the SI. In the presence of that possibility, one is Silent. But the Silence is ^a ~~the~~ result of the realization of what is actually the condition in which one is living. The Awe determines the respect one should have for that what is opened up as a possibility of growth.

And the SI indicates the state of loss, and at the same time, wishing with all one's emotional might to be free. I would not wish this particular state for

anyone. I think it can come. When it does come you can have energy to meet it. Don't forget that the SI-DO of Kesdjan is practically equivalent to the FA of Soul. And it is this tremendous quantity of a wish for fusion which has to go over into the state of FA for the Soul to help the Soul to prepare to meet God. The SI-DO, being at the same level as the FA of the third octave, furnishes such quantity of energy, emotionally expressed, and not expressable in Kesdjan, but a ^{superabundance} ~~superabundance~~ _(one word) of that energy to be given at the cost of the SI-DO of Kesdjan. It means the death of Kesdjan in order to give life to the Soul.

We talk a little theoretical now and I know that, and sometimes one wants to talk about perspectives, because when one is as ~~Man Number~~ ^{four} ~~4~~, do not ascribe as yet that one is Man ^{five.} ~~Number 5~~. There is no permanency in any one of us. We are still interested in wishing to Work. We're still trying to find roads. Every once in awhile we make an attempt. We certainly do know ~~the~~ ^{by} experience every once in awhile, the existence of an 'I' or something that one says has a taste or that must be there because there is a separation. And not knowing exactly how to describe it, one knows it exists and much of this is based on intuition. The realization of the existence of knowledge without knowing how to go there.

At the same time, that being the condition of us, as unconscious human beings, we still have the audacity to wish to continue to Work. But it has to be understood time and time again that that what I wish to do ~~has to be applied,~~ ^{has} to be applied in such conditions that it can have a result for me, and that I have to reduce all activity ^{as} ~~as~~ as much as I can to practically nothing and also to

take moments as they happen to come, perhaps as a result of a thought or a feeling, and not to procrastinate and not let it go until tomorrow. But it is today I work and today means now in the sense of time. That what is future, any future is tomorrow. Don't think it is a day we call tomorrow. The disease of tomorrow "is postponement. Not to take a moment when it is there as an opportunity and then simply wanting to postpone that and we call it tomorrow " because today has enough of its own and tomorrow we say "laissez faire," whoever comes, "apres nous le deluge" and the deluge is always tomorrow, never today.

The difficulty of the situation in which one is, is that today is the deluge - del-uge. The flood, the ~~K~~illing, the destruction, and one doesn't know that because one doesn't live with infinity as a measure.

And so you must continue because that is foreordained. That is why you are here, and, for the time being, interested. And as long as you are here, you will hear about Work and as long as you wish, you can attend to groups and Work and discussion. To the extent that you are not restful in your ~~Man~~ ^{four} Number 4, maybe you can bring about a little permanency and become more in balance as a man living in SOL or LA. The realization of the balancedness only will come at SI, because there everything is decided. At SI of Kesdjan, there is only one wish. That is to die in order to live. We talk about that once in a while, trying to understand what is meant. We say to die in one's outer manifestations in outer life in order to make ¹Inner Life alive. But you see we are already ~~Alive~~ ¹innerly only it's not developed. But the difficulty is to go to something that remains permanent in the eyes of the Lord. That what

is Kesdjan, even if it's the full octave, also will die and it is not permanent in the eyes of the Lord. It is permanent for us, for the second part of the triad, and that is simply based on the temporariness of the DO-RE-MI. But as a whole, as a body, it dies very much the same as a physical body dies. And the only permanency that will remain forever and ever is in the fusion of a Soul. But for that reason the Soul only starts at the SI-DO of the physical body. At the death of that, there^{re} is room for the Soul, and the Soul extending from the one octave to the next, that Soul octave as DO stands on the DO which is the end of physical body. The reason for the Kesdjan is simply to connect the two. To bring them together and to let first food flow into Kesdjan and in the second triad of Kesdjan, let food flow back into the Soul body. That's the reason I've called it several times a little bit of a "scaffold" which by its direction indicates the direction of the Soul where it should go and is then a continuation of a man when he is standing straight with his hands turned toward heaven.

So you will continue. You make the little groups. You make your discussions. You just see what you know and don't know and confess and be honest and simple and if necessary stand corrected. Or, if necessary, argue a little because your experience is the one determining factor. Your experience is permanent. Your thoughts are temporary. Your experience has the coloration of Objectivity, because it is your own and remains your own. That what is words, a word, a thought, a feeling, or even a physical activity is just temporary as a manifestation—here today, gone tomorrow.

And what little groups will give you, I hope, is exactly the kind of a level where every once in awhile you want to return to in order to be fed by that what is food furnished by the different members of that ~~at~~ at that level and not allow the food as quality to go below that level. Don't ever argue in a little group. State your own opinion. Say this is the way it is for me. I cannot see it differently. If someone can elucidate, very good, but otherwise I have to hold on to my own working hypothesis. I hope, by God, that someday it will become axiomatic. I hope that out of the temporary, as time existing now, that there will be permanency of infinity. I hope that gradually in Working and exchange and building, that something will be created which for me will be the **T**otality of ~~E~~verything ~~E~~xisting into which I would merge without even asking any questions if I still will remain in existence or not. The real meaning of 'Hallelujah, Praise the Lord', is that I have no more desire for myself to continue to exist in the form in which I am.

I hope you have a good week altogether. I hope you remember yourself many times. Good night.

END TAPE

Trans: Ibbie
ROUGH: Laile
1st p: Neal Steiger